

SIGALOVADA SUTTA

THE CODE OF DISCIPLINE FOR LAYMAN



**COMPILED BY
THE VEN. SRI S. V. PANDIT P. PEMARATANA NAYAKA THERO**

**CHIEF MONK
MAHINDARAMA (SRI LANKA) BUDDHIST TEMPLE
2, JALAN KAMPAR, PULAU PINANG**



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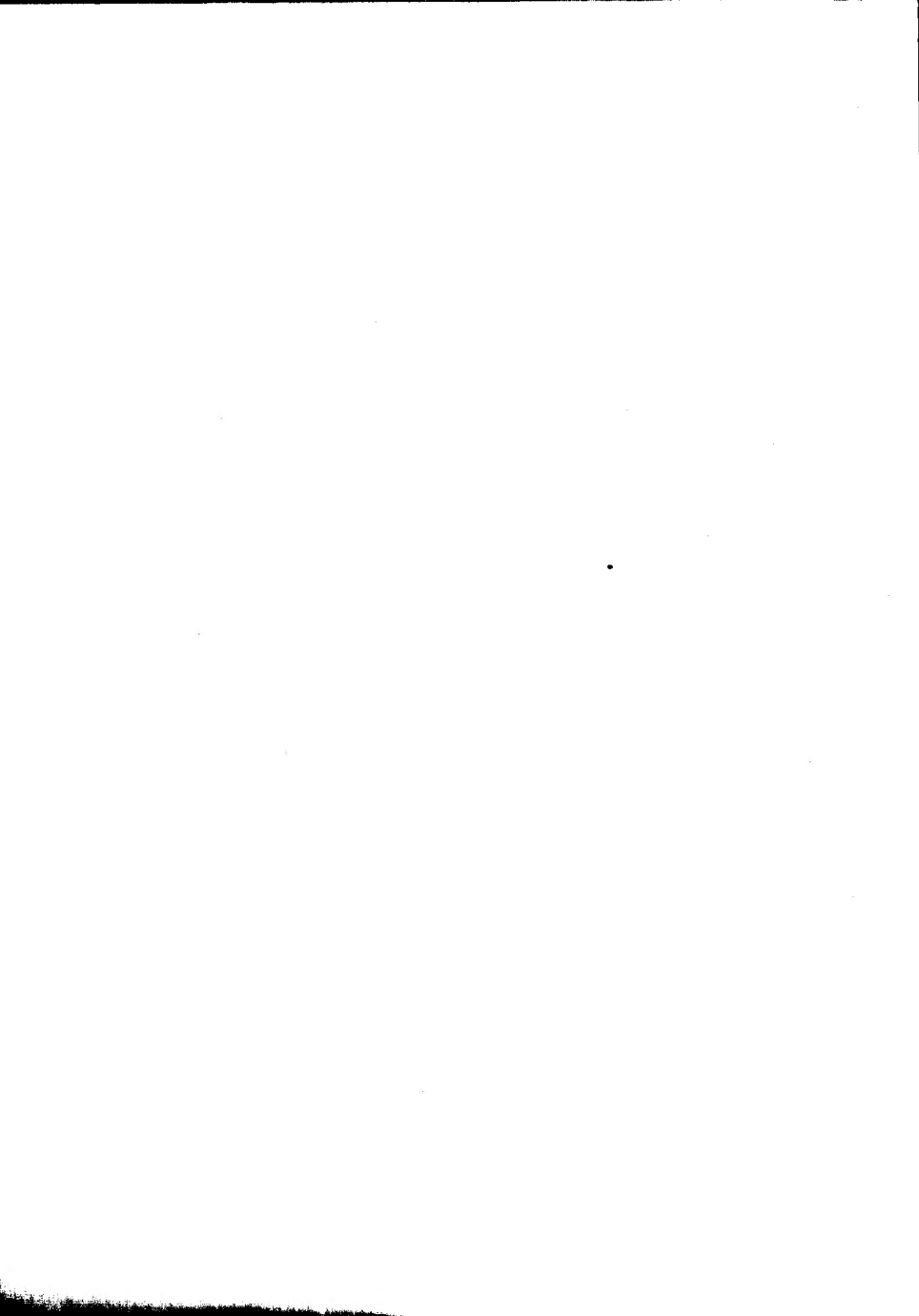
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INTRODUCTION TO SIGALOVADA SUTTA

Sigalovada Sutta which belongs to the Digha Nikaya, in Sutta Pitaka, is one of the most well-known discourses in the Buddhist World. It is also called GIHI-VINAYA – the Code of Disciplines for layman. This Sutta gives a clear picture of the domestic and social life of a layman. A layman must practise self-control, proper conduct, good manners and a sense of modesty as a preliminary step to be able to lead a happy, peaceful and progressive household life.

In this connection, the instructions given by the Compassionate Buddha particularly for the welfare and happiness of the layman are to be found in various suttas. Among them, Maha Mangala Sutta, Parabhava Sutta, Vyaggha-pajja Sutta, Dhammika Sutta and Sigalovada Sutta are well-known to the Buddhists. These discourses prove that the Buddha's Teachings are not only for the welfare of the present world but also for the next world.

Some people used to criticise that the Buddha was not unduly concerned with the social life, economic progress, worldly happiness and material welfare of his lay disciples in the world. The Suttas mentioned above are shining examples showing that such criticism is entirely unwarranted. The Buddha had emphasized that without some degree of economic well-being, spiritual progress was extremely difficult. He realised that poverty led to various crimes such as theft and murder. He, therefore, asked his lay-disciples to earn money in a righteous way as much as possible without being lazy.

Once the Buddha explained to the millionaire, Anathapindika, his chief benefactor, that the four kinds of genuine satisfaction and material pleasure that could be enjoyed by a

layman for leading a happy and peaceful family life were as follows:—

I Atthi Sukha — A sufficient income.

If a layman has saved some money, accumulated some wealth and property in a righteous way, without indulging any of the forbidden trades or professions he will be able to enjoy a genuine satisfaction in thinking of his own future security in life.

II Bhoga Sukha — Enjoyment of Wealth.

This happiness can be enjoyed by a layman, when he spends his money in profitable ways in looking after his parents, wife and children and doing meritorious deeds. The one who miserly hoards money will not be able to enjoy this worldly happiness.

III Anana Sukha — Freedom from debts.

This happiness can also be enjoyed by a layman who is not indebted to anybody. If one is indebted to others owing to borrowing of money or other articles, he will have no peace, happiness or consolation in his mind until he himself gets rid of the debt.

IV Anavajja Sukha — Harmless Life.

This happiness can be enjoyed by a householder who leads a harmless life without doing any harm, danger, damage or causing misery to any of his fellow beings. If he has done any wrong or harm to anybody, he cannot enjoy any sort of satisfaction when he thinks of his own unwholesome deeds. One day even at his death bed he, himself, will recollect and repent his wrongful actions and then there will be neither peace nor consolation in his mind. By this we can understand how much the Buddha was concerned about the material welfare of his lay disciples.

The Sigalovada Sutta is one of the outstanding discourses of the Buddha which emphasized social relations among various members of a society. It assures a perfect harmony, solidarity and responsibility in a community by laying down obligations which a layman has to fulfil. Although the Buddha had laid down this code of disciplines for the layman two thousand five hundred years ago, they are still fresh and modern. These rules are applicable even to-day to any advanced and civilized human society, without distinction of cast, creed, colour, race or sex. If the rules are strictly followed, they will be beneficial to the creation of good citizens, men of integrity, the brotherhood of men and the kinship of all fellow-beings.

The main topics that are being described in the Sigalovada Sutta are as follows :—

1. Four Vices of Life.

- i The destruction of life
- ii Stealing of others' things
- iii Sexual misconduct
- iv Telling the untruth

2. Four Causes of Committing Evils.

- i CHANDA — desire
- ii DOSA — hatred
- iii BHAYA — fear
- iv MOHA — ignorance

3. The six Channels of Dissipation of Wealth.

- i Indulgence in intoxication — six evil consequences
- ii Wandering in streets at unseemly hours — ”
- iii Frequenting theatrical shows — ”
- iv Indulgence in gambling — ”
- v Association with evil friends — ”
- vi Habit of idleness — ”

4. Four Kinds of Enemies in the Guise of Friends.

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|-----|----------------|---|----------------------------|
| i | ANNADATTHUHARA | — | He who associates for gain |
| ii | VACI PARAMA | — | He who renders lip service |
| iii | ANUPPIYABHANI | — | He who flatters |
| iv | APAYA SAKHA | — | He who brings ruin |

The four types of friends have been described for identification.

5. Four Kinds of Real Friends.

- | | | | |
|-----|------------------------------|---|---|
| i | UPAKARAKA MITTA | — | A friend who helps |
| ii | SAMANA SUKHA DUKKHA MITTA | — | A friend who shares the same weal and woe |
| iii | ATTHAKKHAYI MITTA | — | A friend who gives good counsel |
| iv | ANUKAMPAKA MITTA | — | A friend who sympathises. |

The four types of friends have been described in this sutta.

6. Four ways of managing one's wealth.

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|-----|--|
| i. | First portion for day to day expenses. |
| ii | Second portion for business. |
| iii | Third portion for business. |
| iv | Fourth portion for safe-keeping. |

7. Six Quarters.

- | | | | |
|-----|--------|---|-----------------------------|
| i | East | — | Parents. |
| ii | South | — | Teachers. |
| iii | West | — | Wife, husband and children. |
| iv | North | — | Friends and associates. |
| v | Nadir | — | Employees. |
| vi | Zenith | — | Monks and Brahmins. |

In the "six Quarters", the five duties of parents and children towards each other, the five duties of teachers and pupils towards each other, the five duties of wife and husband towards each other, the five duties of friends and associates towards each other and the five duties of monks and laymen towards each other are hereby explained in this sutta.

According to the Teachings of Sigalovada Sutta, parents have to guide their children, look after their education and hand over their inheritance in due course. Children also in return have to honour and respect their parents and to keep up the good name of their family. Teachers have to train and instruct their pupils and the pupils have also in return to respect, give their service and attention to them. A husband must be courteous, faithful and respectful to the wife providing for her needs and at the same time the wife must also be faithful and protect her husband's property, discharging her duties according to the best of her ability. Friends should be generous, courteous and helpful to each other. Employers should assign to his employees works according to their strength, pay them accordingly and give them holidays whenever necessary and employees in return should also perform their duties skillfully and uphold the good reputation of their master. Laymen should minister to Monks and Brahmins by welcoming them gladly and supplying their requisites and in return, Monks and Brahmins, should love the laymen with kind heart and persuade them to do more and more good.

Regarding the code of disciplines of laymen described in the discourse, the Ven. Buddhaghosa — a well-known commentator of Buddhist Pali Cannon says, "Nothing in the duties of a householder is left unmentioned. This Sutta is called the Vinaya of a householder. Hence one who practises what has been taught in it, growth is to be looked for, not decay."

Such teachings, therefore, are very essential for a layman to enjoy a happy and peaceful family life with material progress. All the members of a society will be contented when they adhere to those Buddhist ethics outlined in the discourse. In this way the standard of society will be strengthened by the unity, diversity of achievements, friendship and the accomplishments of the members. In such a community, the radiation of a friendly feeling will encourage the idea of dedicating oneself to the service of others. If one cannot render service to others, at least, one learns how to live aloof, without doing any harm to anybody which is also regarded as a service to society.

A writer of the Burma Buddhist World Mission in Rangoon, says in his forward to the Sigalovada Sutta:—

“All the problems of humanity would dissolve and vanish if this Sutta is to be universally studied and put into practice. Among the social problems, economic problems as well as the problems of personal conduct, each of them has its own solution here. The Sigalovada Sutta stands unique in the world’s religious literature because it is free from dogma as well as from obscure mysticism. Its wisdom is clear and brilliant like a perfect diamond polished by a master-hand. It is the voice of the Buddha speaking to us of the world we live in”.

T.W. Rhys Davids says in his introduction to this Sigalovada Sutta:—

“The Buddha’s doctrine of love and goodwill between man and man is here set forth in a domestic and social ethic with more comprehensive detail than elsewhere It is of great interest to find in it a Sutta entirely devoted to the outlook and the relation of the laymen on and to his surroundings..... we may say even now of this Vinaya or Code of Disciplines, so fundamental are the human

interest involved, so sane and wide, is the wisdom that envisages them, that utterances are as fresh and practically as binding to-day and here, as they were then at Rajagaha."

Therefore, a copy of this precious discourse must be placed at hand in every Buddhist home as a guide book. Parents should read it, practise it and teach their children to learn how to respect their teachers and parents. No other disciplinary rules or social or domestic ethics are required to train the children except what has been taught in the Sutta. Parents will never be disappointed or displeased with their children if they train them to follow some of the Vinaya rules mentioned here. They will never go astray. How often have people got into trouble, disaster, because of the association with undesirable friends. This Sutta teaches you the various characteristics of good and evil friends. As such, it is my earnest desire that those who are able to understand and appreciate the invaluable instructions given in this sutta, adopt themselves as a guide in order to strengthen their confidence, devotion and practical knowledge for the attainment of Everlasting Happiness.

For the compilation of this publication I have included the Pali Text with its corresponding English translation, paragraph by paragraph, so that the students who wish to learn this discourse for their Dhamma Examinations may be able to study the translation from Pali to English. I hope this will achieve its object in removing any obstacle that the students may encounter in translation from Pali to English. For the general readers I hope it will not cause much inconvenience in reading the English translation and omitting the Pali Text of this Sutta.

I am very grateful to the Donors and Mahindarama Sunday Pali School, Penang for the printing of this booklet for free distribution.

P. Pamaratana Thero.

Mahindarama (Sri Lanka) Buddhist Temple,
2, Kampar Road,
Penang.

16th October, 1978.

SIGALOVADA SUTTA

The Story of Sigala

Sigala was the son of a multi-millionaire in the ancient city of Rajagaha in Northern India. His parents were strong followers of the Buddha but they could not control their son who was materialistic, liberal minded and stubborn. Sigala had no faith in the Buddha or his disciples. His parents could not persuade him to go to temple to listen to the Dhamma and to see the Buddha.

When Sigala was asked to go to temple, he used to say that he had nothing to do with temples. If he were to go there, he said that he would have to pay homage to the Buddha or his disciples and have to sit down on the floor. If he were to make friendships with them, he would have to invite them to his house and give them offerings. In that case he might lose money and so thinking, Sigala was reluctant to go to temples.

His father was not happy at all with the attitude of his son. All his efforts were of no avail when he persuaded him to follow the religious way of life. He thought that after his departure his son might go astray without proper guidance. He would be a source of misery, ill fame and disaster to his family line. Within a few years his wealth and property would dwindle away if he mixed up with undesirable elements. When the father was thus thinking, he had neither peace nor rest in his mind.

One day the millionaire fell ill. It was not a minor case. He suffered not only from physical illness but also from mental ailments. His days were numbered because all efficient physicians gave up their hopes for his survival. The millionaire himself knew already that his last moment was not far off. Even at the last breath he had not given up his

hope to change his son's mind towards the religion. He thought that this was the best time that any hard hearted son or daughter would definitely listen to the words of his or her father on the latter's death bed.

So the compassionate father called upon his son Sigala to his death bed and asked him whether he would like to listen to his farewell address. "Certainly, my dear father," said the sorrow-stricken Sigala. "Very well, my dear son, everyday after your morning bath worship the six quarters. This is my only final advice to you," said the father who then passed away.

After the death of his father, Sigala carried out his father's advice though he could not understand its hidden meaning. Sigala thought that worshipping the six quarters means paying homage to the Gods of six directions. During the Buddha's time at the sixth Century B. C.; it was a common practice to worship the various Gods in different quarters. Many of these worshippers were led to believe that the different deities and spirits who were thus being pleased, would favour and bestow upon them good luck, happiness and prosperity.

But the attitude of Sigala's father was different from the common practice. He did not reveal what the six quarters meant, but he knew ahead that one day the compassionate Buddha would explain the real fact to his son.

It is the custom of every Buddha, during the last watch, to spend his time on attaining the great compassion of concentration and surveying the world with his super normal vision to render spiritual assistance to whosoever needs it. If there were to be any worthy case, he would go even to a far distance and give the necessary assistance. One day the Buddha saw Sigala with his divine eyes, and decided to give him proper guidance to enlighten him.

On the following day, in the early morning, the Master met Sigala and questioned him what he was doing. He replied that he was following the advice of his father. The Buddha then explained to him the true meaning of the advice. The Buddha emphasized that, if Sigala wanted to honour his father, he should not blindly salute the six quarters without knowing the reason and should not do something that was contrary to the advice of his father. Then Sigala was very anxious to know the real intention of his father and asked the Master to reveal what the six quarters mean. Thereupon the Blessed One delivered this Sigalovada Sutta which contained the code of discipline for layman.

SIGALOVADA SUTTA

THE CODE OF DISCIPLINE FOR LAYMAN

Namo Tassa Bhagavato Arahato Samma Sambuddhassa

*Evam me sutam ekam samayam Bhagava Rajagahe Viharati Veluvane Kalandakanivape. Tena kho pana samayena Sigalako gahapatiutto kalasseva vutthaya Rajagaha nikkhamitva allavattho allakeso panjaliko puthuddisa namassati, puratthiman disam, dakkhinam disam, pacchiman disam, uttaram disam, hetthimam disam, uparimam disam.

Thus have I heard:—

On one occasion the Blessed one was dwelling in the Bamboo Grove, the Squirrels' Sanctuary, near Rajagaha.

Now, at that time, young Sigala, a householder's son, rising early in the morning, and departing from Rajagaha, with wet clothes and wet hair, salute, with joined hands, the various quarters, namely:— the East, the South, the West, the North, the Nadir, and the Zenith.

Atha kho Bhagava pubbanhasamayam nivasetva pattacivaramadaya Rajagaham pindaya pavisi. Addasa kho Bhagava Sigalakam gahapatiuttam kalasseva vutthaya Rajagaha nikkhamitva allavattham allakesam panjalikam puthuddisa namassantam puratthimam disam, dakkhinam disam, pacchimam disam, uttaram disam, hetthimam disam, uparimam disam. Disvana Sigalakam gahapatiuttam etadavoca: Kinnu kho tvam gahapatiutta kalasseva vutthaya Rajagaha nikkhamitva allavattho allokeso panjaliko puthuddisa namassasi, puratthimam disam, dakkhinam disam, pacchiman disam, uttaram disam, hetthimam disam, uparimam disam 'ti?

The Blessed One, having robed Himself in the forenoon, took bowl and robe, and entered Rajagaha, for alms. Seeing young Sigala saluting thus, He spoke to him as follows:—

*NOTES ARE GIVEN TO ALL THE PALI WORDS IN BOLD AT THE END OF THE BOOKLET.

"Wherefore do you, householder's son, rising early in the morning, and departing from Rajagaha, with wet clothes and wet hair salute, with joined hands these various quarters – the East, the South, the West, the North, the Nadir, and the Zenith?"

Pita mam bhante, kalam karonto evam avaca. Cha Disa tata namassey-yasi ti. So kho aham bhante pituvacanam sakkaronto garukaronto manento pujento kalasseva vutthaya Rajagaha nikkhamitva allavatto allakeso panjaliko puthuddisa namassami puzatthimam disam, dakkhi-nam disam, pacchimam disam, uttaram disam, hetthimam disam, upari-mam disam ti. Na kho gahapatiputta ariyassa vinaye evam cha disa namassitabba ti. Yatha katham pana bhante ariyassa vinaye cha disa namassitabba? Sadhu me bhante Bhagava tatha dhammam desetu yatha ariyassa vinaye cha disa namassitabba ti. Tena hi gahapati putta, sunahi sadhukam manasikarohi bhasissamiti. Evam bhante ti kho Sigalako gahapatiputto Bhavato paccassosi, Bhagava etadavoca:-

**"My father, Lord, whilst dying said to me:-
"The six quarters, dear son, you shall salute. "**

"And I, Lord, respecting, revering, reverencing and honouring my father's word, rise early in the morning, and leaving Rajagaha, with wet clothes and wet hair, salute, with joined hands, these six quarters."

"It is not thus, householder's son, the six quarters should be saluted in the Aryan discipline."

"How then, Lord, should the six quarters be saluted in the Aryan discipline!"

"It is well, Lord, if the Blessed One would expound the doctrine to me as to how the six quarters should be saluted in the Aryan discipline!"

"Very well, householder, listen and bear it well in mind; I shall speak."

"Very good, Lord!" responded young Sigala.

And the Blessed One spoke as follows: —

Yato kho gahapatiputta ariyasavakassa cattaro kammakilesa pahina honti catuhi thanehi papam kammam na karoti cha ca bhoganam apayamukhani na sevati. So evam cuddasa papakapagato cha disa paticchadi, ubholokevijagaya patipanno hoti. Tassa ayan ceva loko araddho hoti paro ca loko, kayassa bheda parammarana sugatim **saggam** lokam upapajjati. Katamassa cattaro kamma kilesa pahina honti? Pannatipato kho gahapatiputta kammakilesa, adinnadanam kammakilesa, kamesu micchacaro kammakilesa, musavado kammakilesa, immasa cattaro kammakilesa pahina honti ti. Idamavoca Bhagava, Idam vatva Sugato athaparam etadavaco Sattha:

Inasmuch, young householder, as the four vices of an Aryan discipline are eradicated, inasmuch as he commits no evil deed in four ways, inasmuch as he pursues not the six sources for dissipating wealth, he, thus, avoiding these fourteen evil things covers the six quarters, and enters (the path) leading to victory in both worlds; he is favoured in this world and in the world beyond. Upon the dissolution of the body, after death, he is born in a heavenly realm.

What are the four vices that he has eradicated?

The destruction of life, householder, is a vice; and so are stealing, sexual misconduct, and lying.

These are the four vices that he has eradicated.

This the Blessed One said, having uttered thus, the Teacher, the Welcome one, furthermore spoke as follows;

Panatipato adinnadanam — musavado pavuccati
Paradaragamanam ceva — nappasamsanti pandita ti.

Killing, stealing, lying, and adultery,
These four evils the wise ne'er praise.

Katame hi catuhi thanehi papam kammam na karoti? Chandagatim gacchanto papam kammam karoti, dosagatim gacchanto papam kam-

mam karoti, bhayagatim gacchanto papam kammam karoti, mohagatim gacchanto papam kammam karoti. Yato kho gahapatiputta ariyasavako neva chandagatim gacchati, na dosagatim gacchati, na bhayagatim gacchati, na mohagatim gacchati, imehi catuhi thanehi papam kammam na karoti ti. Idamavoca Bhagava idam vatva Sugato athaparam etadavoca Sattha:

In which four ways does one commit evil deed?

Led by desire to injustice does one commit evil.

Led by anger to injustice does one commit evil.

Led by ignorance to injustice does one commit evil.

Led by fear to injustice does one commit evil.

Since an Aryan disciple is not led to injustice by desire, anger, ignorance, and fear, he commits no evil in these four ways.

This the Blessed One said. Having uttered thus, the Teacher, the Welcome one, furthermore spoke as follows:

Chanda dosa bhaya moha – yo dhammam ativattati,
Nihiyati tassa yaso – kalapakkheva candima.
Chanda dosa bhaya moha – yo dhammam nativattati,
Apurati tassa yaso – sukka pakkheva candima ti.

Who thro' desire, hate or fear,
Or ignorance doth transgress the Norm,
All his glory fadeth away,
E'en as the moon during the waning half.

Who ne'er thro' desire, hate or fear,
Or ignorance transgresseth the Norm,
All his glory e'er increaseth,
E'en as the moon during the waxing half.

Katamanī cha bhoganam apayamukkhani na sevati? Sura meraya majja pamadatthananyogo kho gahapatiputta bhoganam apayamukham, vikala visikha carianuyogo bhoganam apayamukham, samajjabhi-

caranam bhoganam apayamukham, jutappamadatthananuyogo bhoganam apayamukham, papamittanuyogo bhoganam apayamukham, alassanuyogo bhoganam apayamukham.

What are the six sources for dissipating wealth which he does not pursue?

- (i) Indulgence in intoxicants, which cause infatuation and heedlessness, is a source for dissipating wealth.
- (ii) Sauntering in streets at unseemly hours is a source for dissipating wealth.
- (iii) Frequenting theatrical shows is a source for dissipating wealth.
- (iv) Indulgence in gambling, which causes heedlessness, is a source for dissipating wealth.
- (v) Association with evil companions is a source for dissipating wealth.
- (vi) Addiction to idleness is a source for dissipating wealth.

Cha kho'me gahapatiputta adinava suramerayamajjapamadatthananuyoge; sanditthika dhananjani, kalahappavaddhani, roganam ayatanam, akitti sanjanani, kopinam nidamsani, pannaya dubbalikarani, chattham padam bhavati. Ime kho gahapatiputta cha adinava surameraya majja pamadatthana nuyoge.

There are, householder's son, these six evil consequences in indulging in intoxicants which cause infatuation and heedlessness, namely: —

- (i) immediate loss of wealth,
- (ii) increase of quarrels,
- (iii) liability of disease,
- (iv) earning an evil reputation,
- (v) shameless exposure,
- (vi) weakening of intellect (which is the sixth)

Cha kho'me gahapatiputta adinava vikala-visikhacariyanuyoge; attapi'ssa agutto arakkhito hoti, puttadaro pi'ssa agutto arakkhito hoti, sapateyyam pi'ssa aguttam arakkhitam hoti, samkiyo ca hoti, papakesu thanesu abhutam vacanam tasmim ruhati, bahunnan-ca dukkha-dhammanam purakkhato hoti. Ime kho gahapatiputta cha adinava vikala-visikha-cariyanu-yoge.

There are, householder's son, these six evil consequences in sauntering in streets at unseemly hours namely:—

- (i) he himself is unprotected and unguarded,
- (ii) his wife and children are unprotected and unguarded,
- (iii) his property is unprotected and unguarded,
- (iv) he is subject to suspicion with respect to evil deeds,
- (v) he becomes subject to false allegations.
- (vi) he is beset with much misfortune.

Cha kho'me gahapatiputta adinava samajjabhicarane; kva naccam, kva gitam, kva vaditam, kva akkhanam, kva panissaram, kva kumbhathuman ti? Ime kho gahapatiputta cha adinava samajjabhi-carane.

There are, householder's son, these six evil consequences in frequenting theatrical shows, namely:—

- (i) (he inquires) where is dancing?
- (ii) where is singing?
- (iii) where is music?
- (iv) where is recitation?
- (v) where is playing with cymbals?
- (vi) where is pot blowing?

Cha kho'me gahapatiputta adinava jutappama-datthana-nuyoge; jayam veram pasavati, Jito cittam anusocati, sanditthika dhananjani, sabha-gatassa vacanam na ruhati, mittamaccanam paribhuto hoti, avahavivahakanam apatthito hoti, akkhadhutto purisapuggalo nalam dara-bharanayati. Ime kho gahapatiputta cha adinava jutappama-datthana-nuyoge.

There are, householder's son, these six evil consequences in indulging in gambling, namely :—

- (i) victory breeds hatred,
- (ii) being defeated he grieves for his wealth,
- (iii) immediate loss of wealth,
- (iv) his word is not relied upon in a court of law,
- (v) he is despised by his friends and associates,
- (vi) he will not be sought for matrimonial alliance, saying that he is a gambler and is not fit to look after a wife.

Cha kho'me gahapatiputta adinava papamittanuyoge; ye dhutta, ye sonda, ye pipasa, ye nekatika, ye vancanika, ye sahasika, tyassa mittha honti te sahaya, ime kho gahapatiputta cha adinava papamittanuyoge.

There are, householder's son, these six evil consequences in associating with evil companions, namely :—

any gambler, any glutton, any drunkard, any swindler, any cheat, any bandit is his friend and companion.

Cha kho me gahapatiputta adinava alassanuyoge; atisitan ti kammam na karoti, atunhan ti kammam na karoti, atisayan ti kammam na karoti, atipato ti kammam na karoti, atichatosmi ti kammam na karoti atidhatosmi ti kammam na karoti. Evam tassa kiccapadesa bahulassa viharato anuppanna ceva bhoga nuppajjanti, uppanna ca bhoga parikkhayam gacchanti. Ime kho gahapatiputta cha adinava alassanuyogeti. Idamavoca bhagava. Idam vatva Sugato Athaparam etadavoca Sattha.

There are, householder's son, these six evil consequences in being addicted to idleness, namely :

- (i) he does no work, saying that it is extremely cold,
- (ii) that it is extremely hot,
- (iii) that it is too late in the evening,
- (iv) that it is too early in the morning,
- (v) that I am extremely hungry,
- (vi) that I am too full.

As he lives thus, leaving many duties undone, un-acquired wealth he does not get, and acquired wealth dwindles away.

This the Blessed One said. Having uttered thus, the Teacher, the Welcome One, furthermore spoke as follows:—

Hoti panasakha nama — hoti sampiyasampiyo
Yo ca atthesu jatsu — sahayo hoti so sakha.

One is a liquor-friend; one says, “friend, friend,” only to one’s face; one is a friend and an associate only when an occasion arises.

Ussuraseyya paradarasevana
Verappasango ca anattatha ca
Papa ca mitta sukadariyata ca
Ete cha thana purisam dhamsayanti.

Sleeping till sunrise, adultery, irascibility, malevolence, evil companions, avarice, — these six causes ruin a man.

Papamitto papasakho — papa acaragocaro
Asma loka paramha ca — ubhaya dhamsate naro.

The man who has evil comrades and friends, is given to evil ways, to ruin doth fall in both worlds — here and the next.

Akkhitthiyo varuni naccagitam
Divasoppam papacariya akale
Papaca mitta sukadariyata ca
Ete cha thana purisam dhamsayanti.

Dice, women, liquor, dancing, singing, sleeping by day, sauntering at unseemly hours, evil companions, avarice — these six causes will ruin a man.

Akkhehi dibbanti suram pivanti
Santitthiyo panasama paresam
Nihinasevi na ca vuddhasevi
Nihiyati kalapakkheva cando.

They play with dice and drink intoxicants, go to women who, unto others, are dear as their own lives associate with the mean and not with elders — they decline just as the moon during the waning half.

So varuni adhano akincano
Pipaso pivam papagato
Udakamiva inam vigahati
Akulam kahati khippamattano.

Who is drunk, poor, destitute, athirst whilst drinking frequents the bar, sinks in debt as a stone in water, swiftly will bring desrepute to his family.

Na diva soppanasilena — rattinutthanadassina
Niccama mattenā sondena — sakka avasitum gharam

One who by habit sleeps by day, and keeps up at night, is ever intoxicated, and is gluttonous, is not fit to lead a household life.

Atisitama atinham — atisayama idama ahu
Iti vissatthakammante — attha accenti manave.

Saying that it is too hot, too cold, too late and leaving things undone; the opportunities for good go past such men.

Yo ca sitama ca unham ca — tina bhiyo na mannati
Karam purisakiccani — so sukha na vihayati ti.

He who does not regard cold or heat any more than a blade of grass and who does his duties manfully, does not fall away from happiness.

Cattaro 'me gahapatiputta amitta mittapatirupaka veditabba. Anna-datthuharo amitto mittapatirupako veditabbo, vaciparamo amitto mittapatirupako veditabbo, anuppiya-bhani amitto mittapatirupako veditabbo, apayasahayo amitto mittapatirupako veditabbo, catuhi kho gahapatiputta thanehi annadatthuharo amitto mittapatirupako veditabbo.

These four, householder's son, should be understood as foes in the guise of friends, namely:—

- (i) he who appropriates should be understood as a foe in the guise of a friend.
- (ii) he who renders lip-service should be understood as a foe in the guise of a friend.
- (iii) he who flatters should be understood as a foe in the guise of a friend.
- (iv) he who ruins should be understood as a foe in the guise of a friend.

Annadatthuharo hoti — appena bahumicchati
Bhayassa kiccam karoti — sevati attakarana ti.

Ime hi kho gahapatiputta catuhi thanehi annadatthuharo amitto mittapatirupako veditabbo.

In four ways, householder's son, should one who appropriates, be understood as a foe in the guise of a friend, namely:—

- (i) he appropriates his wealth,
- (ii) he expects much from little,
- (iii) he does his duty when in fear,
- (iv) he associates for his own good.

Catuhi kho gahapatiputta thanehi vaciparamo amitto mittapatirupako veditabbo. Attena patisantharati, anagatena patisantharati, niratthakena sanghanati, paccuppannesu kiccesu vyasanam dasseti. Imehi kho

gahapatiputta catuhi thanehi vaciparamo amitto mittapatirupako veditabbo.

In four ways, householder's son should one who renders lip-service be understood as a foe in the guise of a friend, namely:—

- (i) he entertains with what is past,
- (ii) he entertains with what is future,
- (iii) he treats with what is profitless,
- (iv) when there is an immediate need he expresses his inability.

Catui kho gahapatiputta thanehi anuppiyabhani amitto mittapatirupako veditabbo. Papakam pi'ssa anujanati, kalyanam pi'ssa anujanati, sammukhassa vannaṃ bhasati, parammukhassa avannaṃ bhasati. Imehi kho gahapatiputta catuhi thanehi anuppiyabhani amitto mittapatirupako veditabbo.

In four ways, householder's son, should one who flatters be understood as a foe in the guise of a friend namely:—

- (i) he consents to his evil deeds,
- (ii) he dissents from his good deeds,
- (iii) he praises him in his presence,
- (iv) he speaks ill of him to others in his absence.

Catui kho gahapatiputta thanehi apayasahayo amitto mittapatirupako veditabbo. Suramaraya - majjapama - datthana-nuyoge sahayo hoti, vikala-visikha-cariya-nuyoge sahayo hoti, samajjabhi-carane sahayo hoti, jutappama-datthana-nuyoge sahayo hoti. Imehi kho gahapatiputta catuhi thanehi apayasahayo amitto mitta-patirupako veditabbo ti. Idam avoca Bhagava. Idam vatva Sugato athaparam etadavoca Sattha:—

In four ways, householder's son, should one who ruins be understood as a foe in the guise of a friend, namely:—

- (i) he is a companion when one indulges in intoxicants that cause infatuation and heedlessness,
- (ii) he is a companion when one saunters in streets at unseemly hours,
- (iii) he is a companion when one frequents theatrical shows,
- (iv) he is a companion when one indulges in gambling which causes heedlessness.

This the Blessed One said. Having uttered thus, the Teacher, the Welcome One, furthermore spoke as follows:

Annadatthuharo mitto — yo ca mitto vaciparo
Anuppiyan ca yo aha — apayesu ca yo sakha

The friend that carries what is with you, the friend that treats merely with words, the friend that flatters and he who befriends in ruining you —

Ete amitte cattaro — iti vinnaya pandito
Araka parivajjeya — maggam patibhayam yatha ti.

These four enemies the wise recognise as such, and avoid them from a distance as a perilous path.

Cattaro'me gahapatiputta mitta suhada veditabba; upakaromitto suhado veditabbo, samanasukhadukkho mitto suhado veditabbo, atthakkhayi mitto suhado veditabbo, anukampako mitto suhado veditabbo.

These four, householder's son, should be understood as Warm-hearted friends, namely :—

- (i) the helper should be understood as a warm-hearted friend,
- (ii) who is the same in weal and woe should be understood as a warm-hearted friend,

- (iii) who gives good counsel should be understood as a warm-hearted friend,
- (iv) the sympathiser should be understood as a warm-hearted friend.

Catuhi kho gahapatiputta thanehi upakaro mitto suhado veditabbo; pamattam rakkhati, pamattassa sapateyyam rakkhati, bhitassa saranam hoti, uppannesu kicckaraniyesu taddigunam bhogam anuppadeti. Imehi kho kahapatiputta catuhi thanehi upakaro mitto suhado veditabbo.

In four ways, householder's son, should a helper be understood as a warm-hearted friend, namely:—

- (i) he guards the heedless,
- (ii) he protects his wealth,
- (iii) he becomes a refuge when he is afraid,
- (iv) when an occasion arises he provides him with double the amount (he needs).

Catuhi kho gahapatiputta thanehi samanasukha-dukkho mitto suhado veditabbo, guyhamassa acikkhati, guyhamassa pariguhati, apadasu na vijahati, jivitaṃ pi'ssa atthaya pariccattam hoti. Imehi kho gahapatiputta catuhi thanehi samanasukha-dukkho mitto suhado veditabbo.

In four ways, householder's son, should one who is equal in weal and woe be understood as a warm-hearted friend, namely:—

- (i) his secrets he reveals to him,
- (ii) he conceals (his friend's) secret,
- (iii) in misfortunes he does not forsake him,
- (iv) his life too he sacrifices for his good.

Catuhi kho gahapatiputta thanehi atthakkhayi mitto suhado veditabbo, papa nivareti, kalyane niveseti, assutam saveti, saggassa maggam acikkhati. Imehi kho gahapatiputta catuhi thanehi atthakkhayi mitto suhado veditabbo.

In four ways, householder's son should one who gives counsel be understood as a warm-hearted friend, namely:—

- (i) he dissuades him from doing evil,
- (ii) he persuades him to do good,
- (iii) he makes him hear what he has not heard,
- (iv) he points him the path to heaven.

Catuhi kho gahapatiputta thanehi anukampako mitto suhado veditabbo; abhavenassa na nandati, bhavenassa nandati, avannam bhana-manam nivareti, vanna bhanamanam pasamsati. Imehi kho gahapati-putta catuhi thanehi anukampako mitto suhado veditabbo ti. Idam avoca Bhagava, Idam vatva Sugato athaparam etadavoca Sattha:—

In four ways, householder's son, should a sympathiser be understood as a warm-hearted friend, namely:—

- (i) he does not rejoice in his misfortune,
- (ii) he rejoices in his prosperity,
- (iii) he restrains one from speaking evil of him,
- (iv) he praises one who speaks good of him.

This the Blessed One said: Having uttered thus, the Teacher, the Welcome One, furthermore spoke as follows:—

Upakaro ca yo mitto — yo ca mitto sukhe dukhe,
Atthakkhaya ca yo mitto — yo ca mittanukampako.

The friend who is a helper, the friend in weal and woe, the friend who gives counsel, and the sympathising friend —

Ete kho mitte cattaro — iti vinnaya pandito,
Sakkaccam payirupaseyya — mata puttam va orasam.

These four friends let the wise recognise, as such and be thoroughly devoted to them as a mother to her dear son.

Pandito silasampanno — jalam aggiva bhasati,
Bhoge samharamanassa — bhamarass'eva iriyato,
Bhoga sannicayam yanti — vammiko vupaciyati.

Whoso is wise and virtuous shines like a blazing fire.

To him who amasses wealth in the way a bee collects
honey riches accumulate as an anthill that gradually grows.

Evam bhoge samagantva — alamttho kule gihi,
Catudha vibhaje bhoge — sa ve mittani ganthati.

Accumulating wealth thus, the layman who is fit to lead
a household life should divide his wealth into four parts.
Truly he binds friends to himself.

Ekena bhoge bhumjeyya — dvihi kamman payojaye,
Cattutthan ca nidhapeyya — apadasu bhavissati ti.

With one portion let him enjoy, two portions let him set
apart for business, the fourth portion let him deposit (so
that) it may be of use in times of adversity.

Kathan ca gahapatiputta ariyasavako cha disa paticchadi hoti? Cha ima
gahapatiputta disa veditabba, puratthima disa, matapitaro veditabba,
dakkhina disa, acariya veditabba, pacchima disa, puttadara veditabba,
uttara disa, mittamacca veditabba, hetthima disa, dasakammakara
veditabba, uparima disa, samana-brahmana veditabba.

How, householder's son, does a noble disciple cover the
six quarters?

These six quarters should be understood. The parents
should be understood as the East, teachers as the South, wife
and children as the West, friends and associates as the North,
servants and employees as the Nadir, ascetics and Brahmins
as the Zenith.

Pancahi kho gahapatiputta thanehi puttana puratthima disa matapitaro paccupatthatabba; bhato ne bharissami, kiccam nesam karissami, kulavamsam thapessami, dayajjam patipajjami, atha ca pana petanam kalakatanam dakkhinam anupadassamiti. Imehi kho gahapatiputta pancahi thanehi puttana puratthima disa matapitaro paccupatthita, pancahi thanehi puttam anukampanti; papa nivarenti, kalyane nivesenti, sippam sikkhapenti, patirupena darena samyojenti, samaye dayajjam niyadenti. Imehi kho gahapatiputta pancahi thanehi puttana puratthima disa matapitaro paccupatthita imehi pancahi thanehi puttam anukampanti. Evamassa esa puratthima disa paticchanna hoti khema appatibhaya.

In five ways, householder's son, a child should minister to his parents as the East:—

- (i) being supported I shall support them,
- (ii) I shall do their duties,
- (iii) I shall keep the family lineage,
- (iv) I shall act in such a way as to be worthy of my inheritance.
- (v) furthermore I shall offer alms in honour of my departed relatives.

In five ways, householder's son, the parents who are thus ministered to by their children as the East show their compassion:—

- (i) they dissuade them from evil,
- (ii) they persuade them to do good,
- (iii) they teach them an art,
- (iv) they would give them in marriage to a suitable wife,
- (v) at the proper time they would hand over to them their inheritance.

In these five ways do children minister to their parents as the East and the parents show their compassion to their

children. Thus is the East covered by them and made safe and secure.

Pancahi kho gahapatiputta thanehi antevasina dakkhina disa acariya paccupatthatabba; utthanena, upatthanena, sussusaya, paricariyaya, sakkaccam sippapatiggahanena. Imehi kho gahapatiputta pancahi thanehi antevasina dakkhina disa acariva paccupatthita pancahi thanehi antevasim anukampanti; suvinitam vinenti, suggahitam gahapenti, sabasippasuta samayakhayino bhavanti, mittamaccesu parivedanti; disasu parittanam karonti. Imehi kho gahapatiputta pancahi thanehi antevasina dakkhina disa acariya paccupatthita imehi pancahi thanehi antevasim anukampanti. Evamassa esa dakkhina disa paticchanna hoti khema appatibhaya.

In five ways, householder's son, a pupil should minister to a teacher as the South:—

- (i) by rising
- (ii) by attending on them,
- (iii) by attentive hearing,
- (iv) by personal service,
- (v) by respectfully receiving instructions.

In five ways, householder's son, do teachers who are thus minister to by pupils as the South show their compassion:—

- (i) they train them in the best discipline,
- (ii) they make them receive which is well held by them,
- (iii) they teach them every suitable art and science,
- (iv) they introduce them to their friends and associates,
- (v) they provide for their safety in every quarter.

The teacher who are thus ministered to as the South by their pupils show their compassion towards them in these five ways. Thus is the South covered by them and made safe and secure.

Pancahi kho gahapatiputta thanehi samikena pacchima disa bhariya paccupatthatabba; sammananaya, anavamananaya, anaticariyaya, issariya vossaggena, alamkara nuppadanena. Imehi kho gahapatiputta pancahi thanehi samikena pacchima disa bhariya paccupatthita pancahi thanehi samikam anukampanti, susamvihita kammanta ca hoti, susangahita parijana ca, anaticarini ca, sambhatan ca anurakkhati, dakkha ca hoti analasa sabhakicesu. Imehi kho gahapatiputta pancahi thanehi samikena pacchima disa bhariya paccupatthita pancahi thanehi samikam anukampanti, susamvihita kammanta ca hoti, susangahita parijana ca, anaticarini ca, sambhatan ca anurakkhati, dakkha ca hoti analasa sabhakicesu. Imehi kho gahapatiputta pancahi thanehi samikena pacchima disa bhariya paccupatthita imehi pancahi thanehi samikam anukampanti. Evamassa esa pacchima disa paticchanna hoti khema appatibhaya.

In five ways, householder's son, should a wife as the West be ministered by a husband:—

- (i) by courtesy,
- (ii) by not despising her,
- (iii) by faithfulness,
- (iv) by handing over authority to her,
- (v) by providing her with ornaments.

The wife who is thus ministered to by her husband as the West shows her compassion to her husband in five ways:—

- (i) she performs her duties in perfect order,
- (ii) she is hospitable, "to the people around"
- (iii) she is not unfaithful,
- (iv) she protects what he brings,
- (v) she is industrious and not lazy in discharging her duties.

In these five ways does the wife show her compassion to her husband who ministers to her as the West. Thus is the West covered by him and made secure and safe.

Pancahi kho gahapatiputta thanehi kulaputtena utara disa mittamacca paccupatthatabba; danena, peyyavajjena atthacariyaya, sama nattataya, avisamvadanataya. Imehi kho gahapatiputta pancahi thanehi kulaputtena utara disa mittamacca paccupatthita pancahi thanehi kulaputtam anukampanti, pamattam rakkhanti, pamattassa sapateyyam rakkhanti, bhitassa saranam honti, apadasu na vijahanti, aparapaja cassa patipujenti. Imehi kho gahapatiputta pancahi thanehi kulaputtena utara disa mittamacca paccupatthita, imehi pancahi thanehi kulaputtam anukampanti; Evamassa esa utara disa paticchanna hoti khema appatibhaya.

In five ways, householder's son, should a noble scion minister to his friends and associates as the North:—

- (i) by generosity,
- (ii) by courteous speech,
- (iii) by promoting his good,
- (iv) by equality,
- (v) by truthfulness.

The friends and associates who are thus ministered to by a noble scion as the North show compassion to him in five ways:

- (i) they protect him when he is heedless,
- (ii) they protect his property when he is heedless,
- (iii) they become a refuge when he is afraid,
- (iv) they do not forsake him when in danger,
- (v) they are considerate towards his progeny.

The friends and associates who are thus ministered to as the North by a noble scion show their compassion towards him in these five ways. Thus is the North covered by him and made safe and secure.

Pancahi kho gahapatiputta thanehi ayirakena hetthima disa dasakam-makara paccupatthatabba; yathabalam kammanta-samvidhanena, bhat-tavetanuppadanena, gilapattanena, acchariyanam rasanam sam-

vibhagena, samaye vossaggena. Imehi kho gahapatiputta pancahi thanehi ayirakena hetthima disa dasa kammakara paccupatthita pancahi thanehi ayirakam anukampanti; pubbutthayino ca honti, paccha nipatino ca, dinnadayino ca, sukatakammakaraka ca, kittivannahara ca. Imehi kho gahapatiputta pancahi thanehi ayirakena hetthima disa dasa kammakara paccupatthita imehi pancahi thanehi ayirakam anukampanti. Evamassa esa hetthima disa paticchanna hoti khema appati-bhaya.

In five ways should a master minister to servants and employees as the Nadir:—

- (i) by assigning them work according to their strength,
- (ii) by supplying them with food and wages,
- (iii) by tending them in sickness,
- (iv) by sharing with them extraordinary delicacies,
- (v) by relieving them at times.

The servants and employees who are thus ministered to as the Nadir by their master, show their compassion to him in five ways:—

- (i) they rise before him,
- (ii) they go to sleep after him,
- (iii) they take only what is given,
- (iv) they perform their duties satisfactorily,
- (v) they spread his good name and fame.

The servants and employees who are thus ministered to as the Nadir show their compassion towards him in these five ways. Thus is the Nadir covered by him and made safe and secure.

Pancahi kho gahapatiputta thanehi kulaputtana uparima disa samana-brahmana paccupatthatabba; mettana kaya-kammena, mettana vaci-kammena mettana manokammena, anavatadvarataya, amisan uppa-danena. Imehi kho gahapatiputta pancahi thanehi kulaputtana uparima

disa samanabrahmana paccupatthita chahi thanehi kulaputtam anukampanti; papa nivarenti, kalyane nivesenti, kalyanena manasa anukampanti, assutam saventi, sutam pariyodapenti, saggassa maggam acikkhanti. Imehi kho gahapatiputta pancahi thanehi kulaputtana uparima disa samana-brahmana paccupatthita imehi chahi thanehi kulaputtam anukampanti. Evamassa esa uparima disa paticchanna hoti khema appatibhaya ti. Idamavoca Bhagava, Idam vatva Sugato athaparam etadavoca Sattha:

In five ways, householder's son, should a noble scion minister to ascetics and Brahmins as the Zenith:—

- (i) by lovable deeds,
- (ii) by lovable words,
- (iii) by lovable thoughts,
- (iv) by not closing the doors to them,
- (v) by supplying their material needs.

The ascetics and Brahmins who are thus ministered to as the Zenith by a noble scion show their compassion towards him in five ways:—

- (i) they dissuade him from evil,
- (ii) they persuade him to do good,
- (iii) they love him with a kind heart,
- (iv) they make him hear what he has not heard and clarify what he has already heard,
- (v) they point out the path to heavenly state.

In these five ways do ascetics and Brahmins show their compassion towards a noble scion who minister to them as the Zenith.

Thus is the Zenith covered by him and made safe and secure.

This the Blessed One said. Having uttered thus, the Teacher, Welcome One, furthermore spoke as follows:—

Matapita disa pubba — acariya dakkhina disa
Puttadara disa paccha — mittamacca ca utara,

The mother and father are the East,
The Teachers are the South,
Wife and children are the West,
The friends and associates are the North.

Dasakammakara hettha — uddham samanabrahmana
Eta disa namasseyya — alammatto kulegihi.

Servants and employees are the Nadir,
The ascetics and Brahmans are the Zenith,
Who is fit to lead the household life,
These six quarters he should salute.

Pandito silasampanno — sanho ca patibhanava
Nivatavutti atthaddho — tadiso labhate yasam.

The wise and the virtuous person,
Gentle, and of deep understanding,
Humble and docile,
Such a one to glory may attain.

Utthanako analaso — apadasu na vedhati.
Acciddavutti medhavi — tadiso labhate yasam.

Energetic and not indolent,
In misfortune he is unshaken,
Humble in manners, and intelligent,
Such a one to glory may attain.

Samgahako mittakaro — vadannu vitamaccharo
Neta vineta anuneta — tadiso labhate yasam.

Who is hospitable, a maker of friends,
Liberal and unselfish,

A guide, an instructor, a leader
Such a one to glory may attain.

Danan ca payyavajjan ca — atthacariya ca ya idha
Samanattata ca dhammesu — tattha tattha yatharaham.

Generosity, sweet speech,
Doing good to others,
Equality towards all,
And at every place as the case demands.

Ete kho sangaha loka — rathassaniva yayato
Ete ce sangahanassu — na mata puttakarana
Labhetha manam pujam va — pita va puttakarana.

These four winning ways in the world exist,
As the lynchpin that keeps the car arolling,
If these in the world exist not,
Neither the mother nor the father receive honour,
or respect through their children.

Yasma ca sangaha ete — samavekkhanti pandita
Tasma mahattam papponti — pasamsa ca bhavanti te ti.

Since these four winning ways,
The wise consider in every way,
To eminence they attain,
And praise they rightly gain.

Evam vutte Sigalako gahapatiputto Bhagavantam etadavoca:

Abhikkantam bhante abhikkantam bhante. Seyyathapi bhante nik-
kujitam va ukkujjeyya paticchannam va vivareyya mulhassa va mag-
gam acikkheyya andhakare va telapajjotam dhareyya cakkhumanto
rupani dakkhinti ti. Evam Bhagavata anekapariyayena dhammo paka-
sito. Esaham bhante Bhagavantam saranam gacchami Dhammam ca
Bhikkhusangham ca, Upasakam mam Bhagava dharetu ajjatagge
panupetam saranam gatan ti.

When the Blessed One spoke thus Sigala, the householder's son, said as follows:—

“Excellent, Lord, excellent! It is as if, Lord, a man were to set upright that which was overturned, or were to reveal that which was hidden, or were to point out the way to one who had gone astray, or were to hold a lamp amidst the darkness — so that those who have eyes may see. Even so, has the doctrine been expounded in various ways by the Blessed One.

“I, too, Lord, take refuge in the Buddha, the Doctrine, and the Order, May the Blessed One receive me as a follower; as one who has taken refuge from this very day to life's end.”

SIGALOVADA SUTTA

NOTES

Evam me sutam — Thus have I heard.

This was uttered by the Ven. Ananda during the first Council which was held in Rajagaha three months after the Parinibbana of the Buddha. In the first Council the Ven. Maha Kassapa presided over the assembly. The Ven. Upali and the Ven. Ananda were chosen to recite the Vinaya and the Dhamma respectively. In order to answer the question raised by the Ven. Maha Kassapa regarding the Sigalovada Sutta, the Ven. Ananda said, “Evam me sutam” — I have heard the Sigalovada Sutta from the Buddha in this way.

RAJAGAHE

During the Buddha's time, six century B.C., Rajagaha was the capital of the kingdom of Magadha in northern India. The King Bimbisara ruled the kingdom and held his court in this famous city. The modern name of Rajagaha is RAJGIR which is situated 75 miles away from Buddhagaya. Even today numerous ruins of the ancient city can be seen.

VELUVANE

VELU — Bamboo trees

VANA — garden or forest.

A monastery was built by the King Bimbisara for the Buddha in this City of Rajagaha. The locality of the monastery was full of bamboo trees. Therefore the monastery was known as “Veluvanarama”. The Buddha preached the several discourses while residing at this monastery.

KALANDAKA NIVAPE

Kalandaka — squirrels.

Nivapa — food thrown for feeding of animals or birds.

At the locality of the veluvanarama monastery near the city of Rajagaha, edibles were regularly thrown to the squirrels. Therefore the place was called “Kalandakanivape”.

SIGALAKO

This is the name of the millionaire’s son of Rajagaha, (Pali) Sigala, (Sanskrit) Srgala. The literary meaning of Sigala is jackal. This discourse was preached by the Buddha as an advice to Sigala.

Therefore it was also known as Sigalovada Sutta.

PANJALIKO

Holding up the clasped hands as a respectful form of salutation. This is one of the many ways of paying respect to those who are worthy of respects.

PINDAYA — for alms.

During the forenoon session if the Buddha is not invited by any devotee to a particular place, he goes from house to house for alms either alone or with some bhikkhus.

ARIYASSA VINAYE

Ariya — noble, distinguished.

Vinaya — discipline.

The Buddha Sasana; Buddha’s dispensation can be regarded as Ariya-Vinaya.

SAGGAM LOKAM – Heavenly world.

Sagga or Devaloka is a place of enjoying happiness and very long life. Those who practised meritorious deeds will be reborn there and enjoy happy and pleasurable lives. There are six Saggas namely:—

- I CATUMMAHA RAJIKĀ,
- II TĀVATIMSĀ,
- III YAMĀ,
- IV TUSITĀ,
- V NIMMANA RATI,
- VI PARANIMMITTA VASĀVATTI.

CHANDA, DOSA, BHAYA, MOHA.

CHANDA — desire, intention or impulse.

The chief characteristic of chanda is the wish to do.

Here chanda is normally regarded as an immoral thought because of the wish to do evils.

DOSA — ill-will, hatred.

In the case of undesirable sense-objects, ill-will arises in mind. This ill-will will produce all the disputes, unrests, quarrels and sufferings in the world.

BHAYA — fear, fright.

Some people in this world use to do evil because of the fear of their masters or the fear of punishments.

MOHA — delusion, ignorance, stupidity or bewilderment.

It is this Moha that blinds the mind and blocks the real understanding of the nature of life and the universe.

These four ways are the main causes that make one commits evil deeds.

SANKIYO

Sanka — suspicion, uncertainty.

Those who are sauntering in the streets at unseemly hours will be subject to suspicion for evil deeds such as theft, adultery etc.

NEKATIKA — deceitful, fraudulent.

Those friends who try to deceive their companions.

USSURA-SEYYA — Ut+Sura—Sun out, Seyya — Sleeping

Sleeping until the sun rises.

According to the ancient customs sleeping until the sun rises is considered as one of the causes of one's degeneration in this very life.

VACI-PARAMA

The friend who gives lip-service towards his companions promising to do much service only by words but not in action.

CATUDHA VIBHAJE BHOGE

A householder should divide his wealth into four parts as follows:—

- I One part for day to day expenses.
- II & III Two parts for the development of the business.
- IV The last part to deposit for the time of adversity.

Here there is no mention of any part for charity. Practising charity mainly depends on one's Saddha, — confidence in the Triple Gem. He who has Saddha, usually spends one of the portions of his income in charitable activities irrespective of whether it is mentioned or not.

KULAVAMSAM THAPESSAMI — keeping up of the family lineage.

A child who ministers to his parents must keep intact the ancestral property and should carry on the meritorious works done by his late parents.

DAKKHINAM ANUPPADASSAMI

Dakkhinam — a dedicatory gifts or alms.

Anuppadassami — give or offer.

A good son or daughter should offer alms or gifts in the name of his or her departed parents on the special days in order to transfer merits to them. On receiving the merits they may have happy state of existence and will bless the relatives saying "CIRAM JIVANTU NO NATI" — May our relatives live long!

DAYAJJAM — Inheritance.

Parents should hand over their inheritance to their children in proper time.

SUSSUSAYA — wish to hear or obedience.

It is the duty of pupils to listen attentively to the instructions given by their teachers.

PEYYA-VAJJENA — pleasant or courteous words.

There are four ways of helping one's friends:—

- I Presenting gifts (DANA)
- II Speaking pleasant words (PEYYA-VAJJA)
- III Useful conduct (ATTHA CARIYA)
- IV Impartiality or Equality (SAMANATTATA)

SAMAYE VOSSAGGENA

Samaye — in time

Vossaggena — release or discharge.

AMISANU PPADANENA

Amisa — material things.

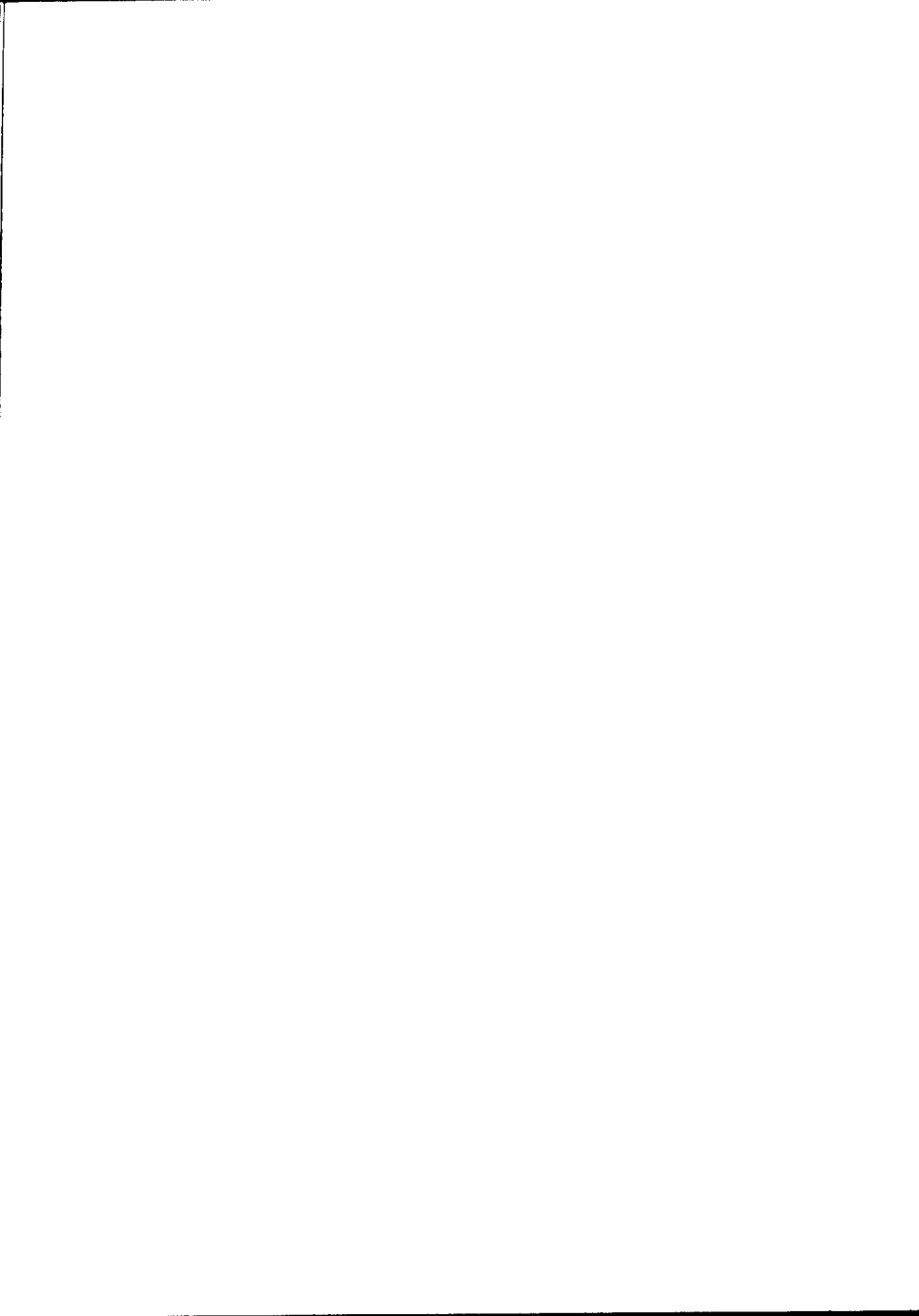
Presenting material things such as food, clothing, medicine etc.

PANUPETAM — till the end of life.

Having listen to the Sigalovada Sutta, Sigala was extremely happy, expressed his satisfaction and asked the Buddha to accept him as his follower who would take refuge in the Triple Gem.









赠阅品

黄秀琴，黄秀丽，黄长顺 诸
位居士发心结缘，愿一切众
生，福慧增长，身心安乐。



